A U M

As a tree is firm as long as its root is safe, and grows again even though it has been cut down, thus, unless the yearnings of desire are destroyed, this pain (of life) will return again and again. —DHAMMAPADA.

THEOSOPHY

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THEOSOPHISTS AND W. Q. JUDGE

THEOSOPHISTS today are a house divided, as much so as religious sects, political parties, races, nations, and the classes into which Karma precipitates the reincarnating Egos of the human family. In social and religious channels these chasms are of long standing. Each fresh schism further increases as well as multiplies the difficulties of the sincere man striving to understand the problems of life and to do his part in solving them.

What common ground exists among those who call themselves Theosophists? What are the cleavage lines that have fractured the Theosophical Movement? How did they originate, and how can unity be restored? These are great and grave questions, as every Theosophist will at once agree. They confront us all as they confront the Masters of Wisdom, and as they confronted the visible Founders of the Parent theosophical society in 1875 and thereafter. There must be a rational, a moral, and therefore a practical method of dealing with these questions. That method can only be by getting back of the long train of effects to their causes, by a study of theosophical philosophy and theosophical history.

There is hope as well as necessity in such reconsideration, for the recorded original teachings of Theosophy are accessible to every old and new student. They do not come to us corrupted, obscured by time, buried beyond resurrection, as do the Scriptures and the historical records of the various great religions. The original teachings are as unmistakably embodied, as living as we are ourselves, can be consulted by all as easily as we can consult each other. If we do not consult with each other, but pursue the path of separateness, then we do not only violate our own professed Object and objects, but we violate the plainest of all the lessons of human experience. We are not merely intellectually dishonest, but we are moral hypocrites as

well. What help can the Masters of Wisdom give to those who refuse to learn from Their wisdom and from their own experiences? What avail is Theosophy to one who studies the philosophy of unity and fraternity in order to arm himself with ammunition for sectarian and internecine conflict?

And equally, Theosophical history is too recent, too vital, too immediately active and participant in the affairs of Theosophists, to be either ignored or academically studied. In fact, it is not history at all but the current concern of every student who would know that world in which he lives as a Theosophist. There are still among us men who were sharers in the first generation, prominent in the second, and who are influential in this, the third generation of the centenary cycle of the Theosophical Movement of our times. Thus, there is no hiatus, no break in the living continuity of the Movement, no lack of authentic recorded documentation covering the life as well as the philosophy of Theosophy from its inception and birth to the ever-marching moment we name the present.

Ever-marching, but in what direction or directions? Is it not unmistakably apparent to all that in both large and small bodies the Theosophists of today are marching against each other and away from the Objects of the Movement? The only rational explanation of this unhappy phenomenon must be that true orientation is lacking. The only moral light in which equitable understanding of the failure and confusion of the present should be sought is, first of all, in sincere and deep heart-searching by the honest Theosophists. Only as we face the problem of the dual forces active in ourselves will we be able to benefit others or profit our individual progress in the complexities of the alternating currents in the Theosophical Movement itself.

It is too well recognized to admit of controversy that human nature itself is dual, that the powers of the individual Ego may be and are often used for both good and evil, consciously and unconsciously — far more frequently the latter than intentionally. Why not apply this key to the confusions and cross-purposes which tend to incite us all rather to attempt to deal with the mote in our brothers' eyes than with the beam in our own?

It is well-known that human nature is originally trustful, confiding as well as dependent in its relations with its environment of life, of thought and action, instinctively or intuitively recognisant, grateful, loyal in its reactions to service bestowed. Under sheltered auspices this quality of *Satva,* or natural goodness of heart, easily becomes credulity, blind trust in the providence of others, of nature,

of "God". The evils which afflict the individual and the world are far more the result of misplaced confidence, love, loyalty, than of any "original sin" ("past Karma"). The Divine light shines in us all, and when any man sees the unwisdom of his own course and conduct, that Light will give him nor peace nor pause till he struggles to amend his ways, to undo the evils he has wrought by doing more wisely in the present and the future. The Theosophical Path is therefore unceasingly one of devotion to and study of the light which comes from within. No devotion to a Teacher, a Scripture, a school or sect or party, no study by borrowed light, however lofty its original source, can serve as substitute for the man's own Higher Self. That Higher Self is the same in the sinner as in the saint, in the humblest, most misguided student of Theosophy, as in the Masters of Wisdom Themselves. The *Mahatmas* know this. We do not, but our study of Their philosophy, our adoption of Their Objects, our emulation of the example set by those to whom we owe both the pure teachings and their pure expression in our very midst — will not these result in restoring our faith, our loyalty, to the true channel of the Theosophical Movement?

We have yet to learn that the lesser and mortal shuts out the Light of the higher and immortal when we enshrine that inferior on the altar of our heart's devotion. We have yet to recognize that though the higher includes the lower, as the whole includes all its parts, it is equally and inviolably the Law that devotion to the lower excludes devotion to the higher. No more now than at any other stage of the triune path of evolution is it possible for any man to "serve both God and Mammon". It is the fallacy, the fatal weakness among Theosophists, as among the sectarians of every persuasion, that they can "serve two Masters" — the "self of Matter" and the "Self of Spirit".

There is an abundance of loyalty and devotion among Theosophists, as persons, as members of this or that society or group, as students of more or less ability and education. There are good, honest, sincere, well-intentioned men and women marching away from each other, from the very Objects of Theosophy and the Theosophical Movement, not from any other cause than this — *misplaced* trust and confidence.

There is no more profoundly moving statement in all the wondrous Message of H. P. Blavatsky than that to be found on page 109 of the second volume of *The Secret Doctrine*. In it is the inti-

mate, the Soul-autobiography of every living as of every departed actor in the great drama of the Theosophical Movement.

> "This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every rebirth, . . . It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines — spiritual, psychic and physical."

Which of us have taken to heart these statements? Who of us have sought to use them as the key to unlock the mysteries of our own past, our own present, our own future? If we have not done that, if we do not do that, what Theosophist can rationally or justly hope to solve the mysteries of the Movement, of those who have played the leading parts in its destiny?

If we apply these statements to the life of the great Messenger, H. P. Blavatsky, and to those who were drawn to her, we shall then, perhaps, better be able to appreciate her relationship with William Q. Judge, be better able to appraise how far the Movement today has drifted away from them, their teachings and their example of Theosophy and the Theosophical life — and so, to re-direct our loyalties and our energies.

H. P. B.'s WARNING

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart . . . all our members have been bred and born in some creed or religion . . . all are more or less of their generation both physically and mentally, and consequently . . . their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.—*Key to Theosophy,* 1889, p. 305.

PRECURSORS OF H. P. B.

Walt Whitman

WALT WHITMAN'S mission differed from that of other poets. The expression of lyrical beauty was not his aim, for his poetry lacks the background of legend, myth, euphemism or rhyme. He made no attempt to clarify ideas, but sought to bring the reader into the atmosphere of thought, leaving him there to pursue his own flight.

He dissected the mind of his race with the delicate fingers of a surgeon of souls. Fearlessly he attacked the cancerous growth of materialism, the worship of false idols, the superstitions of the churches, the separative tendency of creeds and sects, the despairing hold of the people on departed models of obedience and compulsion. He visioned the future in terms of *solidarity,* and it was to these prophetic years that he sang his songs. He penned his words for future minds and dedicated them to the Culminating Man, to the new Empire of Spiritual Manhood, built upon the foundation of Universal Brotherhood, without distinction of race, creed, caste or color.

Walt Whitman's poetry is a declaration of the principles which he felt would revolutionize the world if they were accepted and put into practice. Considered in this light, it presents many points of comparison with the Declaration of the United Lodge of Theosophists. For the latter is a declaration of the principles which, if strictly adhered to, will keep the link of the Theosophical Movement unbroken and prepare the way for the Messenger of 1975.

In the first sentence of its Declaration, the United Lodge of Theosophists expresses its devotion to the cause of Theosophy. Walt Whitman was also devoted to his Cause — the *Great Idea,* as he calls it — the idea of perfect and free individuals, linked together by the bond of Brotherhood.

The United Lodge of Theosophists is loyal to the Great Founders of the Theosophical Movement . . . the Masters. Walt Whitman openly declared his belief in these Perfected Men, to whom he dedicated a tiny poem of two lines, called *Perfections:*

> "Only themselves understand themselves,
> As Souls only understand Souls."

One of his many expressions of loyalty to these Perfected Men appears in his poem *To Him that is Crucified.* Here he salutes not only the Adept to whom the poem is dedicated, but also those who are with him, those who preceded him and those who are still to

come.

Walt Whitman's devotion to his Cause must be prefaced by the word *independent*. He consistently declined to identify himself with any formal organization, declaring that he had nothing in common with organizations. Although claimed by most of the radicals of his day, he steadily refused to compress universal ideas within the mold of any "ism." As he truly said:

> "These are the thoughts of all men in all ages and lands;
> they are not original with me;
> If they are not yours as much as mine, they are nothing."

Like the United Lodge of Theosophists, Walt Whitman was opposed to the idea of organization itself. "To hold men together by paper and seal, or by compulsion," he said, "is no account. That only holds men together which aggregates all in a living principle." The ideal institution which he hoped to see established in the future would be one without "edifices, or rules, or trustees, or any argument," the sole bond between its associates being "the dear love of comrades."

Being opposed to the idea of organizations in general, Walt Whitman was naturally not the friend of churches. He fearlessly exhorts the people to:

> "Beware of churches! Beware of priests!
> Above all things the flights and sublime ecstasies of the soul cannot submit to the statements of any church or any creed. Really what has America to do with all this mummery of prayer and rituals and the rant of exhorters and priests? I demand something far more real than that for America. I say that today the mummery of the churches, in which none believe but all agree to countenance, is what stands most in the way of a real religion for these States."

Here a parallel passage from one of the Master's letters might be quoted in corroboration of Whitman's statement:

> "I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. . . . Remember the sum of misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality and universal charity, the altars of these false gods."

Whitman's boldly-expressed religious views gained many enemies for him, and he was called an infidel by those whose conception of Deity was cramped within the limits of an anthropomorphic form. He rebelled against this description of himself, and declared that he could not have written a word of his *Leaves of Grass* without its religious background. But the word Religion, as he conceived it, stood for something vital, for something fundamental and universal:

"I say the whole earth, and all the stars in the sky
  are for Religion's sake;
I say no man has ever been half devout enough;
None has ever yet adored enough, or worshipped half enough.
I say the real and permanent grandeur of These States
  must be their Religion;
Otherwise there is no real and permanent grandeur,
Nor character, nor life, worthy the name, without Religion."

Walt Whitman did not believe in an extra-cosmic God. He found God at every point of space, in every hour of the day, within every one of his comrades as well as within himself. As God was everywhere, he saw no necessity for an intermediary between God and man. There was no Church for him more sacred than the Temple of the human body, and no Bibles save those which had grown from the experiences of the human soul.

Walt Whitman's unorthodox religious views seem to have been the natural result of his early training. The Whitman family rarely went to church. The one exception they made to this general rule was when the Quaker, Elias Hicks, preached in the neighborhood. Young Walt heard Elias Hicks preach when he was a lad of ten. The sermon made such an impression upon the sensitive plate of his mind that he never forgot it. Hicks' opposition to creeds and sects, his insistence upon the existence of the "God within," the line of demarcation which he drew between the man Jesus and the Christos-principle — all of these seeds sown on that early Sabbath morning came to due fruition in Whitman's mind. As a young man he listened to words of logic, to sermons and metaphysical disquisitions. They only drove the damp of night deeper into his soul. The Self of which Hicks had spoken still stood aloof, untouched, unsung.

"Is the Self to be found in form? To be in any form, what is that?" he questioned. If nothing lay more developed, the quahaug in its callous shell were enough. He sang of the beauty of the human body, but knew full well that it could not be the Self:

"That shadow, that likeness, that goes to and fro,
seeking a livelihood, chattering, chaffering,
How often I find myself standing and looking at it where it flits;
How often I question and doubt whether *that* is really me!"

This doubt was followed by a conviction that he himself was other than this flitting shadow, for that which he called *himself* could stand aside and observe its actions:

"Apart from the pulling and hauling stands *what I am,*
Stands amused, complacent, compassionating, idle, unitary,
Both in and out of the game, watching and wondering at it."

He soon became aware that within gross physical matter finer states of matter lay concealed, and that there were "living beings, identities, now doubtless near us, in the air, that we know not of." He felt sure that "interiors have their interiors, and exteriors have their exteriors, the eye-sight has another eye-sight, the hearing another hearing, the voice another voice." But even the existence of that finer sense-body failed to explain the mystery of the Self. It was only another of those "corpses" which he longed to discard and pass beyond. The Self could not be identified with such impermanent forms as these, for

"How can the real Body ever die and be buried?
Of your real Body, and any man's or woman's real Body,
Item for item, it will elude the hands of the corpse-cleaners,
and pass to fitting spheres,
Carrying what has accrued to it from the moment of birth
to the moment of death."

By means of strong search, questions and humility, Walt Whitman was nearing the end of his quest. One midsummer evening, as he lay on the beach meditating, the answer came:

"Something there is,
Something there is more immortal than the stars,
Something that shall endure longer than lustrous Jupiter,
Longer than sun, or any revolving planet,
Or the radiant brothers, the Pleiades."

And so, by gradual stages, Walt Whitman reached a *truer realization of the Self* as

"The Body Permanent,
The Body lurking there within thy body,
The only purport of the form thou art,
The real I MYSELF!"

"Religion," Walt Whitman once said, "means degrees of realization." He has now passed the first degree, the first step of his several progressive awakenings. He has realized that *he* is a Soul.

Therefore all his brothers and sisters must also be Souls, and from that time on he recognizes them as such:

"Souls of men and women! It is not *you* I call unseen,
unheard, untouchable and untouching!
It is not you I argue pro and con about, to settle
whether you are alive or no;
I own publicly who you are, if nobody else owns!"

His third step of awakening may be described as God-realization. As H. P. B. says in *Isis Unveiled,* "Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. . . . Prove the soul of man by its wondrous powers—you have proved God!" Whitman had proved his own soul. No longer was he curious about God, for he saw God in man.

"What do you suppose I would intimate to you in a hundred ways,
But that man and woman are as good as God?
And that there is no God any more divine than yourself?
And that that is what the oldest and newest myths finally mean?"

With his fourth step of awakening came the realization of the spirituality and immortality of the Universe. He saw that it was all of the same stuff as himself; that the One Life permeated Nature as it did Walt Whitman; that the very leaves of grass beneath his feet were as divinely inspired as any Bible. This realization of the Oneness of all identified him with the objects which had at one time seemed external, and infinitely increased his sense of their mysterious beauty. In his *Song at Sunset* he speaks of this experience:

"Illustrious the mystery of motion, in all beings,
even the tiniest insect!
How the earth darts on and on! How the sun, moon, stars
dart on and on!
How the water sports and sings! (Surely it is alive!)
How the trees rise and stand up — with strong trunks,
with branches and leaves!
Surely there is something more in each of the trees —
some living Soul
O amazement of things! O spirituality of things!"

And later, in his poem *To Think on Time,* he expresses his final conclusion:

"I swear I think now that everything without exception
has an eternal Soul!
I swear I think there is nothing but Immortality!"

THE NATURE OF PSYCHIC EXPERIENCES

IN the order of manvantaric manifestation, pure knowledge, sometimes called the Light of the world, precedes all other forms of life. It becomes the changeless, eonically eternal basis for all psychical phenomena. It is called Buddhi and is a reflection of the Unfathomable One as It has been manifested through the enlightened minds of preceding systems.

Buddhi is One and universal. It is not the exclusive property of any man but is potentially present everywhere. To manifest it through one's own mind made "porous", in the words of Mr. Judge, or to make one's personal mind similar to the Divine to the point of near identity, brings relative omniscience for that system of evolution.

Here we have the elements necessary for judging the nature of psychic experiences, to know truth from delusion and to *prove* Theosophy for ourselves. For Theosophy is another name for Buddhi—the highest spiritual intellection. When the Perceiver, or Self, is centered in the reflected Buddhi of mind, He becomes embodied Divine Wisdom. In that state he KNOWS because he Is, in a sense, Theosophy.

Any lesser experience which a Perceiver may have from his Buddhic nature will be an experience of unification. The Experiencer, the experience and the thing experienced will all be blended. Only thus may truth be known; only thus may the deceptions of relativities be fathomed.

The contrary is true of the ordinary seer. He observes things as separate from and outside himself. Frequently he is unable to recognize his own reflected thought and emotion creations for what they are. The "picture gallery" of the Astral Plane becomes real to him. Its shells and memories animated by elementals and elementaries may even obsess him; thus he becomes fixed in sad delusions—self-hypnosis in effect.

What is true of the "psychic" is likewise, to a degree, true of all unillumined men. They may not, consciously, see psychically and yet may be influenced by the astral nature so that their observations and deductions are nearly as false as those of the "psychic". Who of us has never made a mistake?

This brings us to the difference between belief and knowledge; between insanity and true sagacity.

Beliefs are always of things separate from one's self; knowledge is of what one is. When the Self resolves all things within its own consciousness, it literally becomes those things in spirit, it becomes the knowledge they express phenomenally. Such knowledge is as certain to the knower as is the fact of his existence. Only the appearances of things outside one's self may be known. It is only by entering into the hearts of things, by reflecting them in one's Self that we may know them for what they are. And this may be done only through a perfect mind.

Again, the psychic seer becomes a fanatic, strongly flavored with bitterness toward his critics. The truly enlightened understand; they do not denounce, they know serenity. All factors with them have a common denominator and they themselves are that denominator.

Thus there are fruits by which one may judge of the nature of psychic experiences and "revelations"—landmarks emblazoned by Those who are Knowers; landmarks justified by experience, reason and intuition.

To realize Theosophy for one's self; to know it within as one's Self is the ideal set for Theosophists. For with such knowledge one becomes a true nucleus of universal brotherhood, a servant of the One Master in the house of Life.

The Duty of a Theosophist to Himself

To control and conquer, *through the Higher, the lower self.* To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i.e.,* if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says: "Be not diverted from your duty *by any idle reflection the silly world may make upon you,* for their censures are not in your power, and consequently should not be any part of your concern."—*Key to Theosophy,* p. 241.

"THE GREAT DESIGN"

THE contributors to a book which has recently been published, composed of fourteen essays by fourteen different men and called "The Great Design," are men outstanding in the fields of scientific research. It would seem that each one in his own way has come close to that "far line" where physical-brain means come to an end and the mind is compelled to halt, dimly perceiving that the visible world must be patterned after, or ensouled by, an invisible one.

Thought and work and endeavor to probe into Nature's secrets has had an effect on the spirit of these men, an effect never felt by the mass of humanity because Nature is forgotten in the hurry of life. Forceful concentration on the problems in hand has brought a number of these thinkers to the realization that the earth has a consciousness as much alive as their own, or perhaps even more so. Thus are the prophecies regarding the advance of science made by Madame Blavatsky coming true. Facts corroborating many of the statements made in her books are coming to light with great rapidity to lighten a world where "men are blind with ignorance and the high things move veiled above them and are not seen."

The preface of the book opens with a quotation from Sir James Jeans, "If the universe is a universe of thought then its creation must have been an act of thought."

The chapter on Radiation is by James Arnold Crowther, Professor of Physics, University of Reading. He says: "The deeper we probe, the more elusive do the answers become. Radiation, as we are just beginning to see, is something which lies very close to, if it is not actually, the central mystery of Creation." And again: "What, then, is matter? We look out upon this seeming-solid globe of ours, its mountains and valleys, its pleasant fields and busy cities, its cloud-capped towers and gorgeous palaces. What are they but radiation, radiation imprisoned in electrical bonds,—what is their mass but an expression of the intense energy locked up in their minutest particles? Radiation is the fundamental stuff of which the universe is made. Science has travelled many paths, has asked many questions, has brought to light many precious and wonderful things. Now the wheel seems to have come full circle and modern science is face to face with the mystery of the act of creation."

Arthur Stewart Eve, Professor of Physics, McGill University, Montreal, in his essay on "The Universe as a Whole," says: "Certainly a single fiat of creation has, in most thinking minds, given way to the more glorious conception of the perpetual creation which surrounds us. Today is created anew from yesterday. One second gives birth to a fresh and succeeding second, and yet between them an enduring linkage occurs."

Baily Willis, who has many titles to his credit as a lecturer and professor, in "The Earth as the Home of Man," declares that "matter is energy poised in some balance of forms." And further: "In that sense Matter is alive. Opinions will continue to differ as to whether these characteristics (of growth, reproduction and consciousness) set off living matter as distinct from inert matter or whether both are manifestations of that fundamental, eternal energy which is universal. That which co-ordinates all phenomena is the dominance of Law which rules throughout the universe. Law is dominant. But Law is inconceivable without Intelligence." And the conclusion is drawn that if Law is Omnipotent and Omnipresent, Intelligence, too, must be "Omnipotent, Omnipresent and Omniscient."

In "The Oneness and Uniqueness of Life," Ernest William McBride, of the Imperial College of Science, London, says, "No one seriously believes that he himself is a mere physico-chemical machine, and if this is so it is only common sense to conclude that there is a rudimentary something corresponding to his own personality in the other members of the animal kingdom." And in regard to memory: "Even if we express the mentality on the lowest plane as memory and striving, the mystery of its origin remains the same." Who said that "between memory and striving lies the Eternal now"?

Environment and adaptation to environment have been particularly taken note of in the section entitled "Adaptation in the Plant World," by C. Stuart Gager, Director of the Botanical Gardens, Brooklyn, who has reached the conclusion that "unquestionably nothing in the Universe occurs by chance. The revelations of the physics of electrons have brought up the whole question of Cause and Effect for re-consideration." "Everything has a definite cause even though we may be baffled in our search for it. The causes for adaptations may reside within or without the plant, or in both places." And to his own query, "Do the facts gathered indicate Intelligence?" he replies that "There is an impressive body of evidence which makes the inference of mind behind or within nature

a perfectly rational working hypothesis. If one contemplates Space or Time or Gravity one will be driven as irresistibly and logically to the inference that there is a mind-behind-it-all as when one contemplates adaptation in the plant or animal world." And he concludes the chapter: "We are still left face to face with the problem, not only of how the machine works, but of what makes it work."

From "The Chemical Romance of the Green Leaf," by Henry Armstrong, Professor of Chemistry, London, we select such phrases as these: "Today, we are beginning to think of a turmoil of electric forces as active within the sunlit leaf, giving it a creative power impossible to describe." "A Ruskin is wanted who will write a 'Stones of Chemistry,' dealing with the spiritual side of the science, displaying the beauty of its edifice and the harmonious simplicity of its laws." "No more purposive mechanism can be imagined than that of the green leaf, as it emerges from the embryo." Of the coloring matter, chlorophyll or leaf green, Prof. Armstrong says, "It is beyond question that this is the active agent in promoting the assimilation of carbon by the plant, under the influence of sunlight." And he calls chlorophyll "the Master-Builder." A feeling of awe breathes through the words: "The operations of creative nature — are determined in ways we must worship, they are so full of beauty." "Before us, in the green leaf lies the whole mystery of creative activity."

These men are undoubtedly reaching "the far line which divides things interpretable from things uninterpretable" as "Light on the Path" puts it, but to cross that "far line," more than the rationalising faculty must be aroused — the faculty inhering in the divine soul of every man — Intuition.

Madame Blavatsky has very much to say on the Great Design. For instance: "It is the 'many' that proceed from the ONE — the —living spiritual germs or *centres of forces*—each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development. . . . as the ethereal forms of the first Men are first projected on seven zones by seven Dhyan-Chohanic *centres of Force,* so there are seven centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. . . . there are certainly 'designers,' though these are neither omnipotent nor omniscient in the absolute sense of the term. They are *Builders,* or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason, the ONE LIFE and Law." (*Secret Doctrine* II, p. 732).

And again: ". . . at the risk of being laughed at by the whole world of physicists, the occultists maintain that all the 'Forces' of the Scientists have their origin in the *Vital Principle,* the ONE LIFE collectively of our Solar System, that 'life' being a portion, or rather, one of the *aspects* of the One Universal LIFE." (*Secret Doctrine* I, p. 591).

And further: ". . . there may be indeed a close relation between materialistic Science, and Occultism, which is the complement and missing soul of the former." (*S.D.* I, p. 634).

The significance of this book lies in the fact that while the Huxleys, the Newtons, the Butlerofs and others of earlier days, great minds affecting the scientific thought of their age, worked singly and alone, today, could the scientific field be thoroughly canvassed, we would no doubt discover a host of men who would fall in line with these able thinkers who have contributed to "The Great Design."

Do We Remember?

I visited Germany with the army of Occupation in 1919. Soon after arrival in Cologne, I sensed a vivid familiarity with my surroundings, and, testing my theory out, I accompanied several men of my platoon to the wonderful cathedral. Before entering I gave them a detailed word-picture of the interior.

A party of us took a local train to Engelskirchen, a few kilometers from Cologne. I informed my companions that a neighboring village should be Freilingsdorf — the name flashed across my mind although unaware of any association with the place.

Again my supposition was correct, but my surprise was greatest when the old innkeeper of Freilingsdorf gaped at me and produced an aged portrait (dated 1756) of a boy in eighteenth-century clothes — an exact counterpart of myself in features.

[Re-printed from *Vancouver Sun Magazine,* Nov. 16, 1935. The experience there given is signed, with address of writer.]

KARMIC WEALTH

THE gradual elimination of erroneous and restricting ideas which are often held even by students of Theosophy in regard to Karma is, perhaps, the most important factor in soul growth. Not only does there exist the need to gain a broader and more comprehensive view of this Law in its universal aspects, but there is also urgent need of acquiring a more complete and practical working knowledge of its operation in the ordinary affairs of life and relations with our fellowmen.

We are prepared to admit mentally, at least, the fact that there can be no such thing as individual Karma in the sense of a Karma unshared by others. But do we fully realize that just as all beings must breath a common air if they are to exist, just so must all beings share a common and undivided Karma? We are heirs to all the engendered Karma of the past — not only our past as individuals, but the past of all men and beings who ever lived, good and bad alike. We do not open a book of any kind, we do not use the simplest or the most complicated invention or convenience of the present, which does not represent acquired Karmic store — wealth, intellectual, psychic, or spiritual, gained through long continued efforts along definite lines. When one truly realizes the undivided nature of causes and their subsequent effects, a gradual change in thought and action will inevitably be brought about.

"Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self," says *Light on the Path.* What are those possessions which constitute spiritual wealth, and how are they acquired? Do we think that we are of so little importance in the world that it does not matter to humanity at large what we do, think and feel when we are alone? Do we think the neglect of some small duty, the indulgence of some seemingly insignificant desire, "will make no difference a hundred years from now"? It is just this kind of thought and action which depletes the Karmic bank balance of the world, and brings about the mental, moral, spiritual, and even physical insolvency which exists today in many quarters.

Consider the acquired Karmic stamina, the spiritual wealth, which made possible the spiritual philanthropy of an H. P. Blavatsky. Consider the long, long line of right choices, of heroic efforts,

of loving sacrifices, of triumphs, great and small, which formed the warp and woof of a Karma such as Hers. Nor has the opportunity of participation in Her glorious Karma ceased, even though She has long since left the body which She occupied. Students still feast upon the fruits of her life, see by its light, and are sustained by its substance; indeed, the whole world has shared, and will continue to share Her Karma. Had there not been among the students of Her time some who had, through love and compassion for "all who breathe this breath of fleeting life", acquired a similar Karmic stamina, the age-old Wisdom would have vanished from the world, swallowed up by the waves of the great ocean of ignorance, superstition, and materialism. We now owe the holding of the line, and the opportunity of direct contact with the Source to others, likewise with Karmic wealth to be shared by all.

Such philanthropists acquired their Karmic wealth in the only way by which any being may acquire it — bit by bit, hour by hour, day after day, life after life — patiently, consciously, in the seemingly small choices, small sacrifices, small duties, performed with loving thought for the sake of others more ignorant and helpless than themselves. The great "Guardian Wall" — the "Wall of Protection" — was raised in no other way. It is said to have been created by the accumulated efforts of long generations of Yogis and Adepts, and shields mankind, since man is man, from further and far greater misery and sorrow.

The Teacher takes upon himself the Karma of his pupil, and mitigates that Karma as far as permissible by the strength and purity of his own. In like manner and to a degree, do we take upon ourselves the Karma of those whom we strive to help. If we can do no more than listen patiently and sympathetically to the recital of the troubles and trials of some distressed and bewildered soul, we share his Karma, and mitigate it to some extent if our love and sympathy be sincere.

The great Lord, the *Tathagata,* burning with a great love for all souls, who like dumb cattle driven to the slaughter, know not how to help themselves, said in his divine compassion: LET THE SINS OF THIS DARK AGE FALL ON ME, THAT THE WORLD MAY BE SAVED. Dare we not, in our most secret heart of hearts, aspire to do likewise? If this be our attitude, no adverse conditions, no limitations of time, place or circumstance can keep us from adding our strength to the strong hands of Those who hold back the powers of darkness from obtaining complete victory.

Before us at each instant of our days — yes, and nights — there lies the opportunity of accumulating a Karmic wealth which may be drawn upon by all other selves, known and unknown to us. When this is realized and made a part of our consciousness, it gives us as nothing else will a valid reason, an unfailing incentive for right thought, right action, right devotion. The aim and purpose of our life becomes steady, constant and unwavering. The Warrior has arisen within us, and He knows neither wavering, weariness nor defeat. It then seems possible for us to "do as the gods when incarnated do. Feel ourselves the vehicles of the whole humanity, mankind as part of ourselves, and act accordingly."

"THE RISEN WARRIOR"

I have been re-reading the life of Buddha, and it fills me with a longing desire to give myself for humanity, to devote myself to a fierce, determined effort to plant myself nearer the altar of sacrifice. As I do not always know just what ought to be done, I must stand on what the Master says: "Do what you *can,* if you ever expect to see Them". This being true, and another Adept saying: "Follow the Path They and I show, but do not follow *my* path", why, then, all we can do, whether great or small, is to do just what we can, each in his proper place.—*W. Q. J.*

YOUTH-COMPANIONS' FORUM

WHAT *is the nature of the records from which the historical teachings regarding the evolution of the races as given in* The Secret Doctrine *are derived?*

(*a*) The very same *Secret Doctrine* itself gives the answer to this question in the following pages:

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proof of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity" (I, xxxiv). "The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America—claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari" (I, xxiii).

"The Occultists assert that all these exist, safe from Western spoliating hands, to re-appear in some more enlightened age, for which in the words of the late Swami Dayanand Sarasvati, 'the Mlechchhas (outcasts, savages, those beyond the pale of Aryan civilization) will have to wait.'

"For it is not the fault of initiates that these documents are now 'lost' to the profane; nor was their policy dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine" (I, xxxiv-v). "It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the 'Wise

Men' of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching.* How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.,* men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences" (I, 272-3).

(*b*) Humanity and the stars are inextricably bound together. The history of the world is written in the stars and recorded in the Zodiac; the key to understanding the heavenly bodies is in the keeping of Masters, Initiates, who know the secret doctrine. The doctrine is the accumulated wisdom of the ages. Many races and nations were born and left no trace, but Masters have records of all. Facts which have occupied countless generations to set down and explain are all recorded on a few pages of geometrical signs and glyphs. Archaic manuscripts and palm leaves, made immune to water, fire and air, are hidden in secret caves and crypts, beyond the reach of Western despoilers and will re-appear in a more enlightened age. Very few fragments have come to light regarding the ancient Aryan, Chaldean, the Buddhist and Semitic religions. Orientalists in their researches have been led to believe that many manuscripts which were known to have existed have somehow disappeared and they have difficulty in deciphering inscriptions and hieroglyphics. This lack of data, however, has not deterred them from forming dogmatic conclusions about the ancients.

If these records are hidden in crypts and secret places, how is it that H. P. B. could write The Secret Doctrine *while she was in Europe?*

(*a*) By "knowledge" in our modern world is generally meant an all-around acquaintance with philosophies, religions, arts and sciences, so far as they are recorded. "Knowledge" in Theosophy means an inner realization of the universal principles which govern the whole of life, and then, further, the application of these principles as the basis, in particular instances. In other words, according to the occult teaching, knowledge presupposes the realization that there exists a universal plane of causation besides our manifested plane of effects.

Modern scientists observe and study the movements of the heavenly bodies, but reasoning from particular instances, are unable to see *man's relation* to the heavenly bodies, whereas, Masters, who reason from universals to particulars, know both the movements of the stars and their connection with man. Thus they are able to foretell events. Such a one is Mme. H. P. Blavatsky, and regardless of where she lived—being a Knower—she could write the *Secret Doctrine*. Books and records do not produce events; they merely record them. And even were all physical records to be destroyed, knowledge or truth, would still exist, because it is eternal.

(*b*) The ordinary conception of knowledge is "an all-round acquaintance with religions, philosophies, arts, sciences and histories as so far recorded, together with that which our senses give us in regard to the external material world." On the other hand, knowledge in the occult sense "implies full identification of the mind, for any length of time, with whatever object or subject it is directed to." The quotes are from W. Q. Judge. The former is relative knowledge, the latter, Absolute knowledge. H. P. B. had the power of Absolute knowledge.

To understand how she could write the *Secret Doctrine* without having the actual records before her requires a fundamental knowledge of the Astral Light. The Astral Light, roughly described, is a plane of matter above the physical, highly tenuous, and electric-magnetic, capable of recording permanently the minutest impressions from the psychical, mental, and physical planes. Thus, the Astral Light, is the Universal register of all thoughts, actions, and feelings. If H. P. B. wished to utilize records not easily accessible to her because she was in Europe, she had but to direct her Mind to the Astral impression or counterpart of those records and the knowledge in them was hers.

Do general historical cycles reflect perceptibly the treatment accorded by races and peoples to Messengers of the Masters and their acceptance or rejection of the Message?

The history of one race and nation is not essentially very different from that of the others. The cycle of rise and fall of civilizations is common to all nations, peoples and ages. Though in externals races may differ ever so much, *essentially,* in character the true criterion—all are quite similar. Were this not so, there would now be at least one race, one people, whose civilization had kept ALIVE the true teachings of the Great White Lodge of the Mas-

ters. What need would there be for the repetition of the Message from age to age? It would appear therefore that what applies to one race and people applies more or less to all.

The inability of individuals to correctly evaluate events in the making is reflected on a large scale by the failure of humanity in general to recognize a Messenger and to truly apprehend His Message. Almost invariably the course of events follows the same definite pattern: primarily, the abuse and rejection of the Message and the Messenger; secondly, the failure of those entrustd with the Message to abide by their trust; finally, the rise of priest-craft over the dead ashes of the real Teachings. That this has been the sorry cycle of events for untold ages is witnessed by the comment of Krishna, the Great Spiritual Teacher of many centuries ago. "This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat communicated it to Manu and Manu made it known unto Ikshwaku; . . . until at length in the course of time the mighty art was lost, O harasser of thy foes!"

It is more than coincidence that the loss of the true Teachings is always followed (as shown in historical cycles) by the decline and subsequent fall of the civilization concerned. This is inevitable. Such is the sad fate of the once illustrious China, for the real meaning of the Teachings of Confucius, Lao-Tse and Buddha are lost to her. Likewise with India, whose magnificent traditions, so hard to parallel, remain scattered and torn amid the many sects and creeds of the day. As for the Western world, little need be said of Christendom, for its actions and fruits speak for themselves.

It is of the utmost importance to the Theosophist to heed the warnings of H. P. Blavatsky and to keep the Message intact, as well as to guard against "personality," the bane of the original Theosophical Society. For, "The Karma of ages is being compressed into years; the history of the Theosophical Movement—inaugurated indubitably in full knowledge of this very thing—has recapitulated in fifty years, for good or evil, the usual religious course of millenniums," says the Magazine THEOSOPHY, Vol. XXI, p. 267.

DREAMS AND THE DREAMER

III

CLAIRVOYANCE, which in its normal, instead of its abnormal, development means direct perception, is the "characteristic quality" of the fifth state or sub-state of "matter": that state otherwise known variously as the "astral light", as *Akasa*, as Aether. Every state and form of the One Element or Substance is, by virtue of its identity, its inherent energy, its self-moving and self-directing power, capable of being metamorphosed into any and every other. This is the sum and substance of Esoteric philosophy as of practical Occultism.

Normal clairvoyance, then, is "seeing *through*" what otherwise is merely an "*object* of perception"—matter, so-called. At once, on perceiving any object, whether physical or metaphysical, that metamorphosis commences. True, in most cases the transformation does not proceed to fruition. Thus these "psychic embryos" give birth, not to preter-human but to sub-human visions. It does not open the door for man himself, their Creator, into a higher world of understanding.

Unless we are prepared, for the time being at least, to recognize that every form of matter is at the same time a form of consciousness, we shall be unable to "see" what Theosophy means as its Teachers are able to perceive. In other words, we will be unable to exercise normal clairvoyance at all, but will have to content ourselves with such gleanings in "the field of Aanroo" as our familiar modes of perception afford us here—"as through a glass, *darkly*". No more than our scholastics in theology, science and philosophy will we be able to see other than as the mirrors of our senses and our human minds reflect to us the objects of the sense-world, the subjects of the mental universe. Subject and object, mind and matter, are the phantasmagoria of our present state of consciousness, and possess no independent validity. Their "reality" is in terms of our definitions, is dependent on our perception of self, dependent in its turn on the nature of the mirror in use.

Our senses are a five-faced prism, each of which offers a different perspective. Used independently they afford "naught but broken images"; so we have to correct the use of any one of them by checking its reflections against the others, by correlating them as best we can. The senses themselves correlate nothing. Correlation

is the province of the mind. But the instant the five senses are unified or synthesized a miracle of transformation or metempsychosis occurs. The plane of the senses is focalized to a point, *a center of perception of another nature altogether,* which, whether we call it instinct, idea, or intuition, at once introduces us into another world—the psychic or noetic universe of internal, as opposed to external perception, or vision, or clairvoyance. Is this inner universe of subjects and objects any the less "real" to us, because it can neither be perceived nor defined in the terms of waking consciousness except allegorically and symbolically? If sense—and psychic—perception were the only means of vision, then were we all as limited in our range of life-experience as are the kingdoms below the human. Well, are we?

From the plane of the senses the world of mind is absolutely non-existent. Where there is no perception there can be no conception, hence no rapport, no sympathy nor antipathy. But since everything in nature manifests rapport or relation, sympathy or antipathy the instant it is brought into contact, it follows that there are *both* psychic—and sense—planes of perception and action everywhere and in every thing. "Universal Mind", "Universal Ideation", "Cosmic Consciousness", and similar expressions are but varying modes of recognition that Intelligence is infinite, all-pervasive, omnipresent; that LIFE is One, however vast the numbers of beings, however dissimilar their existing states, forms and conditions.

When one *sees* all this in himself and for himself, what shall we denominate this deific exercise of his Intelligence—his power to perceive without let or hindrance? Shall we call it God, as so many do, and thus put that Power, that Intelligence *outside* ourselves—regard it as an Object or Subject? Shall we deal with this Omnipotent SELF as a Force, a Law, a "fortuitous concurrence of circumstances", as the intelligible effect of an unintelligent cause? The first query is answered in the affirmative by religions in general; the second by speculative science, otherwise materialism. Is either of these two perspectives true clairvoyance? The facts of nature external, the correlations of nature internal, continually replace these perceptions and conceptions with new ones, without our will and against our will—for the religionist or scientist does not exist whose daily use of mind and senses does not compel him to cast aside today as unreal the images which he worshiped yesterday—only, alas, to bow down to some new object or subject of adoration.

Dreams, then, have far more than a conventional or academic signification. What are they *in reality*?—for a shadow, an image, an eidolon of any kind is "real" as long as it lasts and when taken for what it is—a more or less permanent projection of the mind in nature or the mind of man. The *Varaha Upanishad,* the *Yajur Veda*, the *Bhagavad-Gita*, answer the question of the actual nature of "dreams", as does every other ancient Scripture, and as does H. P. Blavatsky's *Secret Doctrine*—for all alike are treatises on Dreams and the Dreamer. They say:

> The Universe itself, with all that it contains, is begotten, born, evolved, through *Sankalpa;* it is sustained and preserved through Sankalpa; it is changed, destroyed, re-created through Sankalpa and through Sankalpa alone.

Sankalpa is the power of Intelligence, the exercise of that power, the effect of that exercise. "I am born", says Krishna, "but through my own *maya,* the mystic power of self-ideation, the eternal thought in the eternal mind." True clairvoyance is "the vision of the Divine Form as *including* all forms." Thus, to "see through" anything is to reduce the mind, as we know it, from its present plane of vision to another focalization entirely than the ego-centric conception of self, which *excludes* all forms but our own. Then when the hitherto "real" is seen to be an illusion, when "to himself his form appears unreal, as do on waking all the forms he sees in dreams," *then* the Dreamer "awakens to the true Self, the SELF of all that is."

SOUND ADVICE

Here is advice given by many Adepts: every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is the Supreme Soul. For by this practice you will gradually kill the false notion which lurks inside that the false is the true, and the true is the false. By persistence in this, by submitting your daily thoughts each night to the judgment of your Higher Self, you will at last gain light.—*W. Q. J.*

MORALITY AND PANTHEISM

I

The opening article in *The Theosophist* for November, 1883, published under the above title, has never, to our knowledge, been republished. The actual authorship was not disclosed, but its content and its tone alike identify it as the production of "One who knows". There *is* evidence that some of the articles as well as numerous Notes in *The Theosophist,* during the period of H.P.B.'s editorship, came directly from the "Brothers". Some of these Adept contributors were other than the two authors of the "Mahatma Letters to A. P. Sinnett", and perhaps this article came from one of them. It is not merely a meeting of sundry objections then raised in Christian, scientific and spiritual quarters to Theosophical teachings as embodied in Mr. Sinnett's "Occult World" and "Esoteric Buddhism" and as raised by Dr. Anna Bonus Kingsford—all of which were "hard and fast" attempts to dissect and vivisect Theosophy on the part of Western investigators, attempts as methodical and materialistic as Mr. Sinnett's treatment of the subject.

Following, as it did, the publication of the long series of "Fragments of Occult Truth" (written, some by A. O. Hume, some by Mr. Sinnett, others by Mr. Subba Row, and annotated by H.P.B., Damodar K. Mavalankar, and occasionally by the *Mahatmas* Themselves), this article is equally a summary of the fundamental identity of the one and only Wisdom-Religion underlying the various Schools of Indian Philosophy. Statements are here made which, in their entirety, are not elsewhere to be found. Their importance and value to the genuine Students cannot be over-estimated. They were made at a "transition stage" in the Cycle of the Theosophical Movement comparable to the present point on the reverse arc of that Cycle; hence the advisability of republication. One hint must suffice: On page 644. volume I of *The Secret Doctrine,* published five years later than "Morality and Pantheism", one of its statements is quoted, without disclosing its origin —an example of H.P.B.'s method of directing the attention of those "students of Occultism" for whose instruction, she says (I, 23), *The Secret Doctrine* was written.

—Editors, THEOSOPHY.

QUESTIONS have been raised in several quarters as to the inefficiency of Pantheism, (which term is intended to include Esoteric Buddhism, Adwaitee Vedantism, and other similar religious systems,) to supply a sound basis of morality.

The philosophical assimilation of *meum* and *teum,* it is urged, must of necessity be followed by their practical confusion, resulting in the sanction of theft, robbery, &c. This line of argument points, however, most unmistakably to the co-existence of the objection with an all but utter ignorance of the systems objected to, in the critic, as we shall show by and bye. The ultimate sanction

of morality, as is well-known, is derived from a desire for the attainment of happiness and escape from misery. But schools differ in their estimate of happiness. Exoteric religions base their morality, on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the *Mahabharata* says that, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering his goods." The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.

To avoid such consequences, attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavours to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to be a thing "dear unto the Lord" out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a calamity is but *apparently* an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good. With equal reason might a preacher of the Avenging Ahriman exhort men to believe that under the *apparent* blessings of the "Merciful" Father there lurks the serpent of evil. But this gospel has yet to be preached.

The modern Utilitarians, though the range of their vision is so narrow, have sterner logic in their teachings. That which tends to a man's happiness is good, and must be followed, and the contrary to be shunned as evil. So far so good. But the practical application of the doctrine is fraught with mischief. Cribbed, cabined and confined, by rank materialism, within the short space

between birth and death, the Utilitarians' scheme of happiness is merely a deformed torso, which cannot certainly be considered as the fair goddess of our devotion.

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankaracharya. The starting point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

Now knowledge or *jnanam* is divided into two classes by Adwaitee philosophers,—*Paroksha* and *Aparoksha*. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaitee Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end, as we proceed to show. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the centre of the Universe. Whatever a man might act, think or feel, the irrepressible "I" is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne's clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Sankara *paroksha* knowledge (or shall we say *belief?*) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparaksha jnanam,* and thus lead to the attainment of *mukti.* It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life. To confuse *meum* and *teum* in the vulgar sense is but to destroy the harmony of existence by a false assertion of "I," and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature. What is meant by the *Brahmajnani* being beyond the reach of *Karma,* can

be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a *Brahmajnani* can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a *Brahmajnani* is a real "co-worker with nature." Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of *Karma* by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Sankra has very conclusively proved, in his Commentaries on the *Bhagavat Gita*, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from *vasana* or *vritti* —the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the Karma acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence; and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born—that alone can produce *chitta suddhi,* without which the capacity of perceiving spiritual truths can never be acquired.

A few words must here be said about the physical inactivity of the Yogi or the Mahatma. Inactivity of the physical body (*sthula sarira*) does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in *samadhi,* and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be easily seen by any one who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the universal mind he becomes a real power in nature. Even on the objective plane of existence the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the cooly's work can never be compared

with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

From the above considerations it is abundantly clear that the initiatory training of a true Vedantin Raj Yogi must be the nourishing of a sleepless and ardent desire of doing all in his power for the good of mankind on the ordinary physical plane, his activity being transferred, however, to the higher astral and spiritual planes as his development proceeds. In course of time as the Truth becomes realized, the situation is rendered quite clear to the Yogi and he is placed beyond the criticism of any ordinary man. The Mahanirvan Tantra says:—

Charanti trigunatite ko vidhir ko nishedhava.

"For one, walking beyond the three *gunas*—*Satva, Rajas* and *Tamas*—what duty or what restrictions is there?"—in the consideration of men, walled in on all sides by the objective plane of existence. This does not mean that a Mahatma can or will ever neglect the laws of morality, but that he, having unified his individual nature with Great Nature herself, is constitutionally incapable of violating any one of the laws of nature, and no man can constitute himself a judge of the conduct of the Great one without knowing the laws of all the planes of Nature's activity. As honest men are honest without the least consideration of the criminal law, so a Mahatma is moral without reference to the laws of morality.

These are, however, sublime topics: we shall before conclusion notice some other considerations which lead the "pantheist" to the same conclusions with respect to morality. Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:—

Sarvam paravasam duhkham
Sarva matmavasam sukham
Idam jnayo samasena
Lakshanam sukaduhkhayo.

"Every kind of subjugation to another is pain and subjugation to one's self is happiness: in brief, this is to be known as the characteristic marks of the two." Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called "matter" towards the other pole called "spirit,"

and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the "ascending arc," and the corresponding plane of the activity of the other force is styled the "descending arc." A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail. This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating men's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is poularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."

An example will serve to illuminate the position. Can a practical student of pantheism, or, in other words, an occultist utter a falsehood? Now, it will be readily admitted that life manifests itself by the power of acquiring sensation, temporary dormancy of that power being suspended animation. If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will-power in opposition to a law of nature on which, as we have shown, life depends and thereby becomes suicide on a minor scale. Space prevents us to pursue the subject any further, but if all the ten deadly sins mentioned by Manu and Buddha are examined in the light sought to be focused here, we dare say the result will be quite satisfactory.

A B C'S OF THE THEOSOPHICAL PATH

A — *Altruism* is the key-note of Theosophy, and cure for all ills.

B — *Brotherhood* In Actu is the aim of Theosophy—a Brotherhood which includes every creature throughout the world.

C — *Compassion,* true, is fellowship in feeling, is conditioned by the ability and the will to identify oneself with others; its natural growth is *pari passu* with the widening of one's circle of interest and the loosening of the bonds of separateness.

D — *Duty,* one's own, even though it be devoid of excellence, is better than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger.

E — *Effort* — self-induced and self-devised, is the only way you can lift yourselves, Disciples. There will be no one to push or pull you one step onward. The Masters do not look at our defects but at our motives and our efforts.

F — *Faith* is that which is founded on self-knowledge — or knowledge of the Self as being All, and in All. A reliance upon that Supreme Self, and an identification of one's Self with It, presents an unchanging and unchangeable basis from which the Truth in regard to Man and all Nature may be perceived. "True faith" can only exist when founded upon right knowledge.

G — *Gratitude* is none other than the very heart of reciprocity. "Gratuity" means that which is given freely, without strain or grudging. Even so it is with genuine gratitude; it springs up spontaneously, like spiritual knowledge: indeed, it is a phase of spiritual knowledge iself. Gratitude vitalizes and impels toward harmonious action, through joyous recognition of duty — that which is due — that which is owed. It partakes of loyalty and devotion, justice and mercy. Gratitude is of the Soul. The Masters, themselves, have written: "Ingratitude is not one of our vices."

H — *Helping* others! What is meant by this? Endeavoring to help people to help themselves. The most obvious and universal way to do this is by ourselves leading the Theosophical life — exercising self-control, practicing impersonality, performing duty and doing all things "as a sacrifice unto God."

I — *Impersonality* is Their key-note and Their watch-word. Their Aim, Purpose and Teaching is consistently held in the foreground; They remain in the background.

J — *Judgment*: We are not called upon for judgment, but for right action; to act rightly ourselves, and by precept and example induce it in others.

K — *Knowledge,* such as Krishna, Jesus and H.P.B. had, can be gained by opening the three doors — each man for himself — for they are within himself. The first is the door of the open mind by which a man may reach into the recesses of his own consciousness and may come to the realization of his own immortality. The second door is that of the pure heart, that is, what knowledge a man gains must be used by him the best he knows how. Just to the extent that a man opens the two doors, the third gate shows him it is not fast-locked — an eager intellect.

L — *Loyalty* is what is needed—loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all. So shall we be united in one thought, one will, one feeling.

M — *Motive,* of the right kind, requires that we do our *duty* with heart unattached to the result, satisfied in doing the will of the Lord within. Right knowledge plus right motive leads to right action.

N — *Needs* of others may alone be known by the man who understands the whole purpose of Nature. The need of fulfilling one's whole duty by Nature and mankind is the highest incentive to Perfection.

O — *Observation* and experience is the only way to learn — each one of us *knows* this for himself. Experience — the self-induced and self-devised efforts of the individual soul is essential; but no less essential is observation — the benefit and benefaction of the experience gained by others.

P — *Patience* is consideration for others. An undisturbed condition of mind, a steadiness and a quietness in regard to any thing that comes to pass. This leaves our best judgment ready for action.

Q — *Qualities,* such as Truth, Discipline, Endurance, Courage are steps along the Path.

R — *Responsibility* is the Awakener to the Self. Who have the responsibility now in every nation? Theosophists — for passing on Theosophy, for living it; for awakening to it by passing it on; by living it, passing it on.

S — *Service* is rendered in many different ways: by work in the Lodge, by spreading literature, by explaining the doctrines and doing away with misconceptions, by contributing money to be used in

the work, by constituting oneself a loyal unit if ability and time be lacking, and chiefly always by acquiring a knowledge of Theosophical doctrines so as to be the better able to help serve and teach mankind. Service of humanity, then, should be the motor power in our Theosophic efforts.

T — *"Try"* is the battle-cry taught by the Teacher to each pupil. Naught else is *expected* of you. "Try, ever keep trying."

U — *Unity — Study — Work* — are the trinity of this plane. *Universality, Wisdom* and *Service* are the higher trinity. You are the One who is preparing the way for the latter, by means of the former.

V — *Virtue* in itself is no end. When it is real, it is the sign manual of character gained by experience, the mark of a soul which has learned self-discipline and gained some perception of the Eternal Verities.

W — Words are living messengers to be used with care.

X — *Xmas* reformers — what are they? A *live* Xmas tree that can be planted in the yard, less to eat, and fewer presents so we can enjoy the one we get. But most of all, we want to try to make the Xmas spirit last throughout the whole year. Xmas is a season of birth and growth; it is the season of the rebirth of the spiritual nature.

Y — *Yoga* is the practice of meditation as a means of leading to spiritual liberation. Meditation might well be said to be the first step on the path of True Occultism.

Z — *Zealous* to work for the Cause! All of us have three great possessions — Energy to create, Wealth to sustain, and Time to renew ourselves. These are our three jewels. We make ourselves by work, we preserve ourselves with wealth, and we better ourselves in time. Work, Wealth, Time are inter-dependent and in the service of Theosophy all three are necessary.

The whole of Life is a great school, and "Life is all made up of learning." Then it remains for each one to reconcile himself to that fact, at least as a working hypothesis, if nothing more, and take his rightful place in the particular class in this school of life to which he belongs and begin over again the task in hand, that of assuming in real earnest the role of Human Being, — and *Learn*.

FIREPROOF MEDIUMS

THEOSOPHY for September, 1934, contained in the section "On the Lookout" a reference to the feats of Tahitian fire-walkers, as reported by some returned travelers. The New York *Sun* found the subject sufficiently interesting to publish some editorial comments.

"On the Lookout" recurred to the subject in THEOSOPHY for March, 1935, and took occasion to quote from an article written by an eye-witness, and published in the *National Geographic Magazine* for April, 1931, describing "the Fire-Walking Hindus of Singapore", in their religious ceremony called *Tai Pusam*.

At the time, both these accounts were widely repeated and discussed, but, like succeeding retinal impressions, each day's new events wipe out the memory of the day and days before — so far as most men are concerned.

The subject of pyromancy was once more brought into publicity last September by the "test case" staged in England under professional auspices. Kuda Bux, a Mohammedan Hindu, walked through a modern furnace of coals "heated seven times hotter than its wont". The twelve-foot bed of live coals was twice crossed at a leisurely pace by the Hindu, bare-footed save for a "test" piece of court-plaster pasted under the arch of his right foot. Neither this court-plaster, the clothing, nor the skin of the fire-walker were in any way injured by the intense heat.

Two witnesses of the exhibition, sure that there was some legerdemain in the performance, promptly stripped off their shoes and socks and with great zeal stepped out on the coals. They jumped off with greater zeal and the doctors present gave "first aid" to their burned feet.

Since the fire-walking was authenticated by reputable authorities, it could not well be denied. But how was the "miracle" produced? Neither the learned doctors, the spectators, nor even the omniscient editorial writers have been able to answer the question to their own satisfaction — let alone that of the hoi polloi. Kuda Bux himself smiled with oriental affability and explained that the feat was made possible by "faith". Since then, the experts in "magic" and "psychical research" have been assiduously exercising their own "yoga powers" in the endeavor to find a safe and plausible theory to account for the marvel. Any theory is "safe"

so long as the propounder or believer does not undertake to duplicate Kuda Bux's exhibition. Equally, any theory is plausible which fits in with the preconception of the theorist.

Readers of THEOSOPHY may be interested to learn of two of these hypothetical "explanations". Mr. Joseph Dunninger, "Chairman of the Investigating Committee of the Universal Council for Psychic Research", delivers himself as its Oracle:

> "The wonder-worker walks on coals, but not through flames. While he waits for the sides to die down, the center cools. The charcoal helps out; it heats rapidly and cools rapidly. It forms a comfortable ash when the fire-walker begins his stroll. He takes firm steps, but does not linger.
>
> "His stunt is like drawing one finger through a match-flame or touching the tip of a lighted cigarette. The timing is essential; it does not burn if the demonstrator does not linger too long."

The equally oracular James Sherman, member of the Society of American Magicians, deals with the feat as mere prestidigitation:

> "Nothing to it. . . . a gimmick is a piece of magic equipment with which practically all miracles of the black art are performed. In this case the 'gimmick' was nothing more than a thin coating of alum applied to the feet. Just before the trick the fakir kneels as tho in prayer, and applies the preparation with neat legerdemain.
>
> "Nothing to it, you see. This combination of potassium and aluminum protects the fellow's feet no end, and he could walk across the trench three or four times without any trouble."

In similar cavalier fashion have been met and dismissed numerous other magical performances — the celebrated "mango trick", the "rope and basket" experiment, the materialization and dematerialization of inanimate objects, the "magic mirror", levitation, and a whole host of "yogi" and spiritualistic "miracles" or "frauds". Like the "investigation" of the theosophical phenomena of H. P. Blavatsky by the Society for Psychical Research, the multitude has asked its authorities for an explanation. The "explanations" have always been forthcoming, but duplication of the performance by the said "authorities" themselves — never!

Taking this authentic exhibition of fire-walking for a text, Theosophical and similarly inclined students should be interested in the historical and philosophical aspects of the subject, without knowledge of which any exhibition of magic must inevitably be considered a fraud or a miracle.

By turning to the third chapter of the Book of Daniel in the Old Testament, one may read or re-read, whether Christian or non-

Christian, this age old story of the fire-walking feat of Shadrach, Mesach, and Abed-nego. As neither the orthodox Jews, Christians, nor Mohammedans can either logically explain or scientifically duplicate this feat, they as necessarily either accept it as a miracle — or lose their "faith" and with the materialists call it a trick or fraud produced by means of a "gimmick". But all down Jewish history, among the early Christians, and to this day among the Sufi dervishes, fire-walking and many other equally inexplicable feats have been and are being performed.

Turning to India, Tibet, Peru and Central America, the South Sea Islands and other "lands of mystery" — legendary and historical records exist in overwhelming abundance of the presence, sometimes frequent, sometimes rare, of men and women who possessed powers which may be called transcendental. More often than not, the possessors themselves are unable to explain or teach these powers. Wherever this is the case, it is safe to assume that these persons are mediums — though of a different kind than we in the West are acquainted with.

So far, most men are content either to deny such powers altogether, or to ascribe them to some kind of a "control", angelic or diabolic. Underneath all this is the sound instinct that it is not the *medium* who has or controls the "power", but is, instead its instrument only.

During the Middle Ages "ordeal by fire" was a legal process, both in clerical and profane tribunals. Very often the accused himself demanded a "trial by fire" as against his accuser. This practice was itself a survival of rites practiced as far back as tradition extends, in Europe as well as in Asia.

Among the original Aryans, the early Hindus, the practice of this ordeal, and of other forms of divination by fire is spoken of in numberless Scriptures "so old that the memory of man runneth not to the contrary". Even the practice of *suttee* is but a form of it. What is overlooked or ignored by Western men is that suttee was voluntary on the part of the widow and that, despite its prohibition under English rule, it is still practiced in "secrecy and silence". Moreover, so far as authentic records go there is no evidence that the victim of this form of pyromancy ever suffers. The same fact is abundantly cited, however, in the cases of very many early Christian martyrs, and there ascribed to divine interposition.

All in all, who could reasonably doubt that in these various manifestations there are evidenced facts worthy of our best efforts, sci-

entific and psychological, to verify, to trace to their so far hidden rationale? Pyromancy was exhibited over and over by Daniel Dunglas Home, the celebrated medium — and levitation as well. This was publicly attested by men whose standing, whose intelligence, whose character, whose credibility is indisputable. All this was waved aside then, or "explained" as the samples we have quoted profess to explain Kuda Bex.

What, then, is the secret — or at least a point of departure which may be safely assumed by the investigator in a serious way into the "Third Object" of the Theosophical Movement? H. P. Blavatsky gave it, both in general and in particular, in her *Isis Unveiled,* and herself was able to demonstrate experimentally her theorems. Who has followed up the hints with which her writings abound — in the field of science both physical and metaphysical?

Specifically, she discusses pyromancy in volume I, at pages 370, 445, 504, and 588. The principle of all transcendental phenomena was restated by her, times without number. Succintly put that principle or theorem is this: The power of Mind both over the "forces of nature" and over all forms of "matter". There is no phenomenon with which we are acquainted, physical or metaphysical, objective or subjective, which cannot be now produced, as *all* were originally produced, by "Will and Yoga".

EFFECTS OF CRITICISM

There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.—*W. Q. J.*

ON THE LOOKOUT

"Protestantism Bankrupt"

Christmas, the Sun day borrowed from paganism and rebaptized to celebrate the alleged date of the Nativity of Jesus the Christ — Christmas, in the year of Grace 1935, witnessed a pandemonium of conflicting phenomena. Of all the bizarre events, one stands out in a manner which is both an explanation and a confession.

This is the appeal sent out by the American Committee of the Council for Church Unity. It is signed by twenty Protestant Episcopal clergymen, two members of religious orders and seven laymen of standing. The appeal recites that "Protestantism is bankrupt ethically, culturally, morally and religiously."

Youth, it says, is being organized throughout the world "to break down all belief in God and the Church and to destroy the whole Christian civilization and moral code." Russia is asserted as leading a world attack against religion, with Mexico following her example. Spain and Germany are seen as disquieting and precarious fields of conflict.

The warped logic of theological training is unmistakably shown by the contrasted statements, for if Protestantism is bankrupt, surely youth does well to recognize the fact and take a contrary course to that which has lead to such a colossal failure.

"Church Unity"

Theological blindness of intellect is as plainly shown in the remedy urged for consideration by all the Protestant denominations. The Committee says:

> "Protestantism, once the religion of by far the greater part of the American people, . . . has exhausted itself, and it has ceased to attract or to inspire. The forces of the day have proved too strong for Protestantism and it is disintegrating rapidly."

No reflective observer can doubt the facts so graphically limned by the Committee. What is its panacea for the moral bankruptcy which afflicts the great Western nations that have for centuries looked to Protestantism for guidance? Let the Committee speak for itself:

> "It is time for all Christians to see what the enemy sees so clearly, and be prepared to rally round Rome as the center of resistance against the anti-Christian attack."

Thus admitting the original departure to have been a mistake, the course pursued a blunder, and the results achieved a crime, "a decent respect for the opinion of mankind" would seem to indicate that the Committee would have done better to seek advice than to presume to give it.

THE UNKNOWN LAND

It was not so long ago that attempts were made to fly over the unexplored polar regions, not only to determine if there were any short cut route of travel between continents, but also the possible existence of an unknown though suspected land or even continent. The actual existence of any such land remained almost as much shrouded in mystery after as before the exploration, due to enveloping mist, fog and what not, despite any and all attempts to explain away those mysteries. Occasionally, evidences of things unknown pertaining to the polar regions partially reveal themselves as if to tantalize and yet beguile the would-be explorers of those mysteries. Now, Russians Explore New Arctic Island. From Moscow, Sept. 4, 1935, comes the report:

> A group of Russian explorers climbed upon, flew over and photographed today the Arctic island that they reported discovering yesterday. They radioed back to civilization that they found it covered with snow and ice, with thousand-foot elevations, fresh water springs and animal life. . . .
>
> "Besides springs, there were several small lakes of melted snow. . . . "
>
> The observers found the island to be oval-shaped, nine to eleven miles wide, twenty-three to twenty-eight miles long and stretching from southwest to northeast.

ANCIENTS IN THE ARCTIC

Again comes the report: "Relics of Ancients Revealed in Arctic." (New York *Times,* September 24, 1935):

> Evidences of the existence of populous settlements with highly developed ancient culture on the barren frozen tundra of Yamal Peninsula, beyond the Arctic Circle, have been uncovered by an expedition of Soviet archaeologists. . . .
>
> More than 12,000 objects of scientific interest have been found, including ceramics, fine bone carvings, fine-toothed combs, hairpins for tall headdresses, spoons made from mammoth bones, fragments and broken pots used to melt metal, as

well as objects resembling small hoes, knitting needles, bronze objects and bones of animals and birds no longer existent.

Doubtless these discoveries are significant, yet an arctic continent may ever remain an unreachable land for all that may be ever known generally or for many ages to come, as told in the Secret Doctrine.

A Magnetic Mystery

Those Theosophists intrigued by the unsolved problem of the "imperishable Sacred Land" of the North Polar seas, will do well to take note of the following:

> Russian explorers away up in the Arctic ocean claim they have discovered a mysterious island which causes all approaching ships to change their course. Some weird kind of power or influence emanates from the island, they report, so that a ship which heads directly at it will presently find itself, for no apparent reason, traveling in the opposite direction. There never was a time in world history when explorers went out so elaborately equipped, both for discovery and for publicizing their discoveries; and there also never was a time when there was so little left for them to discover. Exploration has begun to take on the aspects of a routine job, and the glamour has just about gone out of it.
>
> But islands that turn ships off their route and remain unexplored because some mysterious, invisible force keeps people from getting at them — that, now, is something else, again. (*Ukiah Republican Press,* Nov. 20, 1935).

What the Masters Said

As far back as 1882 Mr. A. P. Sinnett propounded to one of the "Theosophical Mahatmas" a series of 29 questions on problems of modern science. Question 13 (odd number!) relates to the very mystery above rediscovered. Mr. Sinnett asked:

> Could any clue be given to the causes of magnetic variations . . . ? For example — why is there a region in Eastern Asia where the needle shows no variation from the true north, though variations are recorded all round that space?

The Mahatma replied:

> "It is due to the presence of certain metals in fusion in that locality. Increase of temperature diminishes magnetic attraction, and a sufficiently high temperature destroys it often altogether. The temperature I am speaking of is, in the present case, rather an aura, an emanation, than anything science knows

> of. Of course this explanation will *never* hold water with the present knowledge of science. But we can wait and see. Study magnetism with the help of occult doctrines, and then that which now will appear incomprehensible, *absurd* in the light of physical science, will become all clear."

Query: Is there any connection between the above matters and the immense meteoric mass which fell in the same "locality" at about the time of the above correspondence?

A NEW MYSTERY

An Associated Press dispatch of Dec. 4, 1935, reports as follows:

> The Soviet Academy of Sciences has reported evidence of changes in the earth's gravity.
>
> The academy reported, after an expedition into the Caucasus, that objects which have undergone no change in bulk or material composition, have, over a period of years, fluctuated in weight.
>
> The fluctuations are caused, the scientific report said, by very slow, secular alterations in the gravity of the earth, which are probably "the result of gigantic catastrophes and shiftings of huge masses of matter deep under the surface."

The mind of the studious Theosophist will presumably revert at once to the continuous electrical and magnetic changes proceeding in the bosom of the earth, as set forth in the *Ocean of Theosophy,* (Ch. XIV) and which — influenced by the mind of mankind itself — produce among other things earthquakes and changes of climate. The reference in point is particularly valuable in the light of Einstein's "Field Formula," which has unified the phenomena of gravity and magnetism.

The strength of an electro-magnetic field varies with the strength of the electrical currents which produce it; likewise may the gravitational "constant" vary with the fluctuations of certain Fohatic currents produced by the sun and planets in conjunction.

A most important point is overlooked by modern science in her attempt to interpret the past history of the earth in the light of todays "constants;" such, for instance, as the rate of radioactive emission. In point of fact, none of these things are constant; the "laws" of nature are produced by the constantly changing combinations of the influences of the *living* forces of which the cosmos is constituted; influences indeed subject to immutable *Law,* but themselves causative of our lesser and temporary "laws." As the

ages go by, even the forces of cohesion and adhesion, as well as of gravitation, wax and wane, at last *all* vanishing into the great Night of Pralaya, as "Brahm ceases to dream." It is the very brief life of modern western science, with her limited cycle of observation, that makes her oblivious to so many changes. With age will come enlightment — we hope.

Fish and Life

Says Dr. Roule, Professor at the National Museum of Natural History in Paris, on the subject of sea life:

> Only animals confront one another, animals compelled to feed that they may live, devouring one another, the larger the smaller, the stronger the weaker, each serving as prey to another. So down to the most minute microscopic vegetables which are directly maintained by the environment upon which this prodigious meal is finally based. . . . The whole vast mass of the waters in its depths, in the darkness which reigns there, is the scene of one fearful massacre, one eternal sacrifice. In its abysses, going down all the way from the surface, the fight for nourishment goes steadily on, a grim and merciless struggle.

Is it from the observation of this fact and the forgetfulness of man's own divine Godlike nature that human sacrifices have been in vogue at times in "civilization"? But the review continues from which a few passages may be extracted:

> But Dr. Roule is not a man to condemn Nature because of her seeming cruelty. Actually, he finds, she is benign in her own way. She gives consideration to the mass, not to the individual. It is life itself in which she is interested, not the forms it takes. She has a morality of her own, which will not suffer the strong utterly to destroy the weak. . . . Always striving after progress, Nature, the benevolent sovereign, superb reflection of the creative will, presents herself to us all conciliation, all appeasement, all kindness.

Nature, Source and Work

Understood in the right way, this is good so far as it goes. But the Theosophist knows also that "Nature consciously prefers that matter should be indestructible in organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material." Hence, the inevitable conclusion to which all naturalists, scientists and thinkers must eventually come:

> Dr. Roule solves the philosophical problem of death by de-

> ciding that "life, a complex of energy, is really spirit."
>
> What is true of fish is true of mankind. Life does not vanish —it is only the manifestation that changes.
>
> But what Dr. Roule is driving at, even more than in his previous and excellent work, "Fish: Their Journeys and Migrations," is a sense of the unity of all life. Like St. Francis, he feels himself a brother to all creation. It is the stream of life that matters to him, the living energy, which he calls spirit. If one can catch his point of view, the horror of the evolutionary struggle is somewhat mitigated. Perhaps science, without descending—or mounting—into mysticism can give us nothing better than this.

The feeling of brotherhood is not only admirable, it is the only true one to have. Spirit or consciousness is the source of all "living energy," of all force and form. To take refuge in the Supreme Spirit while yet performing actions on earth is indeed to mitigate the seeming "horror of the evolutionary struggle." This is what true mysticism has taught all down the ages. If it is not the province of "science" to mount—a remarkable admission indeed—into mysticism, it is the province of the Soul to do so.

SPONTANEITY?

Upon a single day, December 4, 1935, prison breaks occurred in Oklahoma, Tennessee, and Massachusetts; four men were killed and one wounded. Not long since there was another cycle of desperate prison breaks and riots in various sections of the country. Many reasons were assigned by sociologists, such as overcrowded prisons, etc. It is conceivable, even though a little improbable, that the inciting conditions should have come to the limit of human nature in several sections of the country within a few weeks. The most common explanation then advanced was that one incident incited others. So far as the material plane is concerned, the happenings of December 4th could not be connected and their simultaneity strains "coincidence" beyond credibility.

A growing menace in modern American life is the prairie-fire nature of the psychic epidemics—mostly political of late—which more and more sweep the entire country without benefit of reason, logic, or truth, leading their votaries—for the time being—to see as imminent if not actually accomplished fact, the most fantastic of Utopias. These epidemics pass as suddenly as they come, and the nation subsides to what to it represents normal sanity, sometimes with many a headache over repented foolishness.

Unfortunately, with our quick means of communication, our insatiable appetite for "organizing," and an unstable and poorly counterbalanced political "set-up," there is the imminent danger that under the spell of some demagogue or fanatic, we will experiment where angels fear to tread, setting in motion forces which will injure the Republic to its destruction. If such should occur, we would then first and most ferociously turn upon those leaders from whose specious enticements not all the tongues of wise men—yea, or of gods—could erstwhile have diverted us.

Prisoners break jail in unison, citizens engage in crazes, and criminals lose all caution in "crime waves," because they are all Americans, subject to that ill-omened interconnection of mind behind the scenes, one of the "new psychic idiosyncrasies" foretold by H. P. Blavatsky, and Judge. It is an enormous and dubious task to turn this psychic mutuality to good, but it *must* be done.

The "War to End War"

To celebrate Armistice Day, 1935, Chester Rowell reminisces thus:

> How futile are the prophecies of men! On that first Armistice Day, seventeen years ago, this writer greeted it with an editorial calling on the people to ring bells, blow whistles, shout themselves hoarse, get drunk from pure joy, and throw dignity and discretion to the winds. Finding himself, alongside the Mayor of the town he was in, at the head of a parade which took all this advice and more, he was thrust bodily up the courthouse steps to deliver the speech of the occasion. It consisted of these words only: "This means there will be no more war, forever." There was no more to say, and, if there were, the tumult would have drowned it. (*Oakland Tribune,* November 11, 1935).

Results

He continues:

> Since that day, when the slaughter of a generation ceased and we looked forward to what we hoped would be a better world, much water has flowed under the bridge. None of our aspirations have yet been realized, and except that we are not at the moment engaged in wholesale slaughter, it is not a better world. It is poorer and not wiser; disillusioned, cynical and full of more bad will than even the war had developed. It is not "safe for democracy," nor even safe against war. Liberty has disappeared over most of the world; God has been deposed

> in what was once the largest Christian nation; property has ceased to exist in one half of Europe, and truth, right and justice have been repudiated in much of the other half. . . . Even the destruction of the autocracy of Germany only made way for a much more despotic and far less intelligent one. The fall of the Czar was followed by the rise of Lenin and Stalin. . . . The debts of war were repudiated, and the credit of nations is gone. The treaties following the war were defied, and good faith and honor have disappeared from the standards of nations. The post-war boom proved to be a hectic gamble and was followed by a depression as great as the war, which threatens as much destruction to our economic system as the war wrought in governments.
>
> Now, just long enough later for a new generation of boys to grow up to cannon-fodder age, Europe and Asia are preparing another war, even more futile and destructive than the last, with America by no means secure against being whirled into its maelstrom.

THE LESSON

Chester Rowell, a liberal, a humanitarian, and a consistent worker for peace and social justice according to his lights, often in the face of opposing menace and unpopularity, stands out among present-day commentators like a light-house in a swamp. In him, if from any of them, one would expect the bitter lesson really to have taken root, some understanding of the spiritual *causation* of things to have taken effect; even perhaps some promising signs of action toward educating the minds of men to those causes, to have become incipient. But the following, it seems, is the best he can do:

> The picture is black. But it is not hopeless. Alongside the forces of disintegration which have been dashing the world into fragments are also the forces of peace, with a new will to use them. With all the separate nations of Europe girt for war, its united statesmen are organizing for peace, even if it has to be imposed by arms. Even America's isolation is no longer confined to keeping out of war, but is turning toward helpfulness to prevent war. Realism has been joined to idealism, and there is at least a glimmer of hope for peace between nations and for liberty within them.
>
> Armistice Day, then, is this year more than an anniversary. It is a rededication, in an ominous time, to a stern and solemn resolution. It is our vow that these, our dead, shall not have died in vain and that others shall not be doomed to follow them. Not by flabby pacifism, which would bow to brute force,

> but by bold readiness to fight, if need be, to put an end to fighting, we face the future unafraid. The "war to end war" must be made what we then thought it was. The final verdict of history is not yet entered. If we will now stiffen our souls to the will to command peace, as we then squared our shoulders to the shock of battle, the war may, after all, have been won.

The Illusion of Force

In peace time, the League is a debating society. In war-time, it is an alliance surrounded by vacillating neutrals attached to it only nominally. The best possible results in the way of peace that could flow from the League would be from its aspect of a new Holy Alliance of England, America, and France; in which capacity its results would be merely such as could be agreed upon by those three Powers. Peace would ensue because the alliance would be too powerful to attack—so long as it held together. And the other nations would purchase their peace by subserviency. The lesson in the fates of the *Pax Romana* and the *Pax Brittanica,* the former of which ended in a thousand years of savagery, and the latter in the present-day chaos aptly described by Mr. Rowell, should be evident enough.

The nations in the League, presently and potentially, are motived by self-interest alone. Consequently, the League can act only by the self-interest of its constituent parts. That is not the way of peace. The only real peace that can happen is from the sincere, individual will of nations to keep the peace even at the cost of their own interest; and to keep it, not because they themselves suffer from war, but because mankind suffers from war. There is thus no present prospect of peace in sight for Europe; no peace, that is, save such as arises periodically from the terror and exhaustion of successive wars.

Because of peculiarities of its situation and its spirit, there *can* be peace for America. The only hope for mankind lies in the power of America to show by example that peace can be kept and that in a country which keeps the peace life can be made a heaven as compared with what it is elsewhere. For the present, we have hardly laid a brick in the walls of the future Temple of Humanity; but in much strife, folly, bitterness of heart and bitterness of experience, we are furrowing the ground for the excavation of its foundations. America *can* be—it *must* be—Theosophized. Being Theosophized, it will be a permanent center from which the truth

can slowly penetrate a world which has yet many agonies to undergo in its redemption.

In line with that mission, and in it only, lies true patriotism for Americans.

"THE UNIVERSITY OF NATURE"

In "The Harvest of the Years," Luther Burbank (with Wilbur Hall) has set down some of his worth while observation and experience. A few points in particular might be noted (from *Reader's Digest*, February 1935):

> Nothing about a plant, an animal, or a human being exists by chance. Nature may select by chance or develop an *unexpected and apparently accidental* characteristic, *but if you look far enough you will always find that everything is the result of the working of some clear law. . . .*
>
> Now there is something from Nature's book worth learning! . . . There is no question that Mind, trained, directed, educated, can school and guide the body, and use or discard, capitalize or ignore material things pressing upon it—can, in short, adjust itself to environment. There is nothing mysterious or complicated about it: if you can realize that you are important to the scheme only in so far as you contribute to it, why, mercy on us, you will find a smile coming easy, a laugh second nature, and a cheerful, helpful word at the tip of your tongue from morning till night. . . .
>
> I want to write something about the University of Nature where I have studied so long . . . after a few years I discovered that I was bringing my sketchy knowledge of medicine to the test of Nature's laws and learning more about the profession in a few months at my own work than I had in two years poring over books or listening to lectures. . . .
>
> You can trace the progress of man straight along through the centuries by setting down the inspirations of unfettered minds. . . .
>
> It is the duty of each individual to make himself a tiny fragment of good influence on the right side of this eternal tug-of-war toward progress one way and chaos the other.